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*The Christian Schoolmaster.*

O R, A

S E R M O N

PREACH'D at

*St. Augustin's Church London,*

*Sept. 30. 1713. At the*

F U N E R A L

Of the Late Reverend and Learned

*Mr. John Postlethwait,*

*Chief Master of St. Paul's School.*

By JOHN HANCOCK, D. D. Rector of St.  
Margaret's Lothbury, and Chaplain to his Grace  
the Duke of Bedford. K

L O N D O N: Ⓢ

Printed for *Charles Humphryes*, at the *Hat and*  
*Star* in *St. Paul's Church-yard.* 1713.

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OR A

SERMON

PREACHED

At the Christian Church in London

By the Rev. Mr. John H. ...

FUNERAL

OF THE LATE ...

Mr. John H. ...



Chief ...

JOHN H. ...

Printed for ...

TO WOODS

Printed for Charles Wood, at the ...

REVEL. XIV. 13.

And I heard a Voice from Heaven, saying, unto me Write, Blessed are the Dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.



THESE Words seem to be spoken particularly with respect to the great Calamity that was to be brought upon the Church and Saints of God, by the Power of the BEAST, and those that worship and adhere to him.

This seems to appear from the Context, v. 9. where St. John brings in an Angel saying with a loud Voice, If any Man worship the Beast and his Image, and receive his Mark in his Forehead, the same shall drink of the wine of the wrath of God, &c. And v. 13. it follows, Here is the Patientia of the Saints; here are they that keep the Commandments of God,

God, and the Faith of Jesus Christ, this will be an  
~~important~~ trial of their Faith and Patience.

And having thus denounced such dreadful Woes to the worshippers of the Beast, St. John hears a Voice from Heaven for the comfort of those that would continue stedfast in thir Faith, *Write from henceforth, Blessed are the dead, &c.* And taking the words with this reference, I am apt to think, that *dying in the Lord*, is as much as *dying for the Lord*, and has a special respect to their suffering Martyrdom for the sake of Christ.

But there is no need we should consider the words only under this respect, but as a general Aphorism, setting forth the certain Happiness of those that *die in the Lord*; as our Church applies 'em in her Office of Burial.

And indeed the great comfort of the Faithful under all their Persecutions for the sake of Christ, as well as their other Sufferings here, must be taken from the assurance they have of the Happiness they shall enjoy in a future State, that they shall shortly rest from all their Labours, and their Works shall follow them.

Nor can any Text be more proper on this Solemn Ocasion, when we are paying our last Office to one that in his useful and necessary, nay, I will say, honourable Employment, laboured more abundantly than most others, and did so very much Good in his way, that as he now is at rest from his Labour, no doubt his Good Works are gone along with him.



I shall not trouble you with any farther explication of the words; what may be requisite as to that, will fall in better in the ensuing Discourse.

And here first, we may observe, St. John receives these words by a Voice from Heaven, with an express Command to write them as one would do choice Sayings, *in Albo*, in a Book kept on purpose for such things: Nay, we have a repeated and vehement Assertion of the Truth of them; *Yea, saith the Spirit.*

By these Circumstances we may plainly see, not only the Truth and Certainty, but the very great Importance of the things contained in these words, to the Comfort of Christians under all the Afflictions of this present Life.

But I will not insist upon that, but come to the words themselves, *Blessed are the dead which die in the Lord.*

*Blessed*, that is, Happy are the Dead which die in the Lord. We bless God by speaking Good of him, but he blesses us by doing good to us, and making us Happy.

This he does in part here, but will compleat his Blessing of us in another World. We are Blessed here because we are brought by the Mercy and Grace of God, to a fair capacity of perfect Blessedness hereafter. Thus our Saviour says, Matt.

5. *Blessed are the poor in Spirit, for theirs is the kingdom of Heaven; Blessed are the pure in Heart, for they shall see God.*

They

They are happy here, because they are fitted to see God in the Kingdom of Heaven, that Place and State of perfect Happiness hereafter.

Here it may not be amiss to lay before you a general Idea of those things that seem to be proper ingredients of this Happiness.

It is true, we know but little of the Excellency and Perfection of that Happiness. When the Scripture hath made use of all the glorious Metaphors that can be taken from all those things that are most esteem'd by Men in this World, to set forth the happiness of that State, it still intimates that all these fall very short of, giving us a just Idea of the Perfection of that Happiness.

But these three things it seems to assure us of as the general ingredients of that Happiness.

I. Some such perfect Good as may be suited to our Natures, and adequate to the Capacities of our Souls, and satisfactory to our rational Desires.

II. That our Natures shall be perfected, and consequently fitted for the enjoyment of that true and perfect Good, and to receive full Satisfaction in the enjoyment of it.

III. That our State shall be such as may no way be inconsistent with, or give us any interruption in the full enjoyment of it.

## A Funeral SERMON, &c.

The two first of these are fully express'd in *Joh. 3. 2.* Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but this we know, that when he shall appear, we shall be like him, for we shall see him as he is. We shall be like him. There is the perfecting of our Natures. We shall see him as he is. There is the excellency of our Enjoyments.

The third is, That our State shall be free, i. e. a State of Rest: There remains a Rest to the People of God, called here in the Text a resting from our Labours,

2. We may consider who they are the Text saith are Blessed or Happy; not the living, but the dead.

Indeed there is no Happiness without Life, and therefore if we did suppose the Soul to die with the Body, or to Sleep, and be in an unactive State, it could not be said *Blessed are the Dead.*

Nay, it must be a much better Life than that we live here, else it would not be true, that *Blessed are the Dead that die in the Lord.*

'Tis plain, there is nothing here that can make us truly Happy. We find a Vanity in the very best of our Enjoyments. We seek Happiness every where, and find it no where. The poor Man thinks if he were Rich he should be Happy; perhaps he gets Riches, but finds himself still Miserable. The mean Man thinks if he could rise in the World, he should be happy; perhaps he makes a shift to climb the Hill, but finds he only sees and

and is seen a little further, but indeed feels those Tempests that flew over his Head when he lived in the lower Valleys.

The Man of Pleasure seeks Happiness, but finds that too much indulging himself, defeats his very Design, and puts him to Pain. The Scholar supposes Knowledge and Learning will make him Happy, but sees after all his Pains, that *he that increaseth Knowledge, increaseth Sorrow.*

'Tis strange the World should never yet afford a Man that would own himself Happy. That we should find Kings and Emperors complaining as well, and as much as other People. A *Dioclesian* leaving his Crown to live in a Garden. A *Charles* the Vth even tired with Spoils and Victories, retiring to a Private Life. And a Wiser Man, *Solomon*, even despairing of any Satisfaction from all his Labours.

But alas! how should it be otherwise, when all the things we set a value upon, and think to be happy in, are so vain in their Enjoyment, so vexatious in their Circumstances, and so uncertain in their Possession.

So vain in their Enjoyment: When *Solomon* (who tried the World as much, and 'tis likely knew it as well as ever Man did) had searched to the bottom of these Earthly things, he writes on all *Vanity and Vexation of Spirit*. *Vanity*, they give us no true Satisfaction, and *Vexation of Spirit*; they one way or other disturb and trouble us.

There is no State and condition of Life so easy but has its peculiar incumbrance, some *Vexation of Spirit* that does and will attend it.



If Men have a great deal of the World, they are fill'd with Cares and Fears about it; and if they have but little, they repine and murmur at it. If they have much Business, they are restless and uneasy; and if they have little to do, (like Metals that grow rusty for want of use) they grow Dampish and Melancholy; and are often a burthen to themselves.

And the whole World is so fickle and uncertain, that the Man that sets his Heart upon it, and thinks to be happy in it, must needs be filled with Fears about it.

These worldly things may leave us before we Die, however we must leave them when we Die.

The rich Man's Riches often make to themselves Wings and fly away. The great Man stands upon such slippery Ground, that his heels are easily tripp'd up, and he falls when he is least aware of it. The Man that now sails with a full gale of Popular Breath, the Wind or Tide turns, and he is cry'd down as much as he was cry'd up before, and but exposed to the greater Ignominy. The Man of Pleasure, often by a glut of sensual Enjoyments, brings upon himself such chronic and painful Distempers, as make all the World tasteless and insipid; and the Gout or Stone will make a King as miserable as the meanest of his Subjects.

However the fear of Death, as the Apostle tells us, is a continual Bondage to the worldly and sensual Man.



Such Men have indeed a palliating cure for this, i. e. never to think of that which e'en long will certainly come, and put an end at once to all their Happiness. But this Remedy is worse than the Disease, especially if (as it often happens) these Men dream on till they awake in Eternity.

Well, there is no true Happiness on this side the Grave, and if we expect it, we must stay till we are Dead.

This Truth was well represented by the Poet's Fable of Pandora's Box, sent by Jupiter to the World, supposed to be full of all good things, but when Men came to look into it, there was nothing left but Hope. This is a true Emblem of the World, with respect to Happiness; Men only hope they shall be Happy some time or other, but never are so; and when they are deceived by one Hope, they run to another, but that Hope, as well as all the rest, never ends in fruition.

There is a Hope indeed that of the good Christian, the Man that uses the World without abusing it, but does not set his Heart upon it, nor place his happiness in it. And if there be any thing in this World that deserves the name of Happiness, it lies in this good hope of a future Happiness. And this will never disappoint the Christian; yet he must be content to stay for it till after Death. *Blessed are the Dead,*

One would think this a Paradox, that that should make a Man Happy, the very thought and expectation of which is to most Men the greatest

greatest Misery. But the day of Death to the good Man is the day of his Birth to a blessed Immortality. It is the setting the Soul free from its earthly Prison, and the restoring it to its Native Liberty. It will open a new Scene of Life, as much better than this poor despicable Life we live here, as this Life is better than Death itself. According to what our Saviour tells us, *Whoever believeth in me, tho' he were dead, yet shall he live.* Thus the good Man is blessed even when he is Dead.

But then who are the Dead that are Blessed? Not all the dead, but those that die in the Lord: That is, those that die in a state of Peace and reconciliation with the Lord. St. Peter, 1<sup>st</sup> Pet. 3<sup>rd</sup> 14. tells us, that *seeing we look for such things, that is a Life after Death, an Account to be made, and a state of Happiness or Misery there according to our doings here, we ought to give diligence to be filled of him in Peace, without spot and blameless.* They that die in such a State, are blessed after Death, but none else.

To others the death of the Body is but a dark Passage to the second Death, the Eternal Death both of Body and Soul. And as all that the World calls Happiness here, is nothing to the real and substantial Happiness of that future State; so the Miseries of this Life, (which yet are great enough) are but inconsiderable in comparison of those of that after State. It behooves us therefore so to live, that when we come to die, we may die in the Lord, and so be happy with him for Ever.

And to make sure work, let us begin this betimes. Let us *remember our Creator in the days of our youth.* Let us consecrate the best of our Time and Strength, our early days to God and Religion. Let us not mock God and fool our selves, by putting off our Repentance.

*Now is the accepted time ; now is the day of Salvation.*

If we put off our Repentance till hereafter, we know not whether we shall have time to repent in, or Grace to repent with, or be accepted in our Repentance.

I think we are not to limit the Mercies of God : And I think some have carry'd things too far, in asserting the absolute impossibility of a late Repentance being true.

But 'tis certainly the greatest hazard in the World to delay our turning to God ; and as it is the most unworthy and most ungrateful dealing with God, so it is the greatest folly as to our selves.

For whatever possibility there may be of our dying safely, it is absolutely impossible we should die comfortably unless we live a good Life.

As therefore we would have a comfortable assurance of a better Life, when this shall fail us : As we would not want that Joy in death, which comes from the testimony of our Consciences that in simplicity and godly sincerity we have had our conversation in the World : As we would have the comfortable reflections upon a well-spent Life to support us when Riches and Honours, and all the Advantages whatever we have had

above

above other Men will signify just nothing to us. Let us speedily begin to live well, that we may have time to build our Hope upon good and firm Ground, that when it comes to be try'd (as it will when we come to die) it may stand firm and not fail us, when we most stand in need of it.

And when we have thus firmly settled our hope in God, and have assurance that we shall *die in the Lord*, I see no reason why we should be at all afraid to die, nay, rather we may desire to be dissolved, and to be with Christ our Lord.

Why may not we meet Death with the same satisfaction that a young Heir comes to Age, and takes possession of his Estate? Or he that has been a long and tedious Journey, comes home to his Family? Or as the poor Pilgrim, who hath met with hard Usage in a strange Land, with Joy comes back to his own Country? Or if you will, with the Joy of a Mariner that has been long toss'd at Sea, and arrives at length safe in his Harbour?

Why may not the Good Man, that has this assured hope of being blessed when he is dead, lay himself down upon his Sick-bed, with the same ease he goes to Bed at Night? Why may he not go to die with the same freedom of Spirit, in hopes of a joyful Resurrection, that he goes to sleep every Night, with hopes to rise in health and vigour in the Morning?

Sure there is no reason as to himself but he might do so: And that good Man now before us, as far as I could guess by my frequent Converse with him during his long Weakness, came near



near this Temper, and looked Death in the Face with as little Concern as ever I observed in any.

'Tis true, Nature may start back a little in the Best of Men; and the Concern we have for those that may immediately depend upon us, may make it reasonable for us to desire to live longer, if God please. Or those that really make it their design and business to do Good, may desire to be useful a little longer: As the Apostle, *Phil. 1.* says, (tho' it was better for him to die) yet *to abide in the Flesh was more needful for them.*

But alas! how little Good can the best of us do in such a World as this is?

But I must hasten.

*Blessed are the Dead that die in the Lord, &c.* from henceforth, &c. from this time, or from that time.

It may seem a little uncertain to what time this *Henceforth* refers; whether to the time when this Prophecy was made, or to the time when it was to be fulfilled; or whether it refers to the time of the death of those that *die in the Lord.*

If it be the last of these, as I see not why it may not, it certainly informs us, that those that *die in the Lord* are *Blessed* immediately after they are Dead.

And this is utterly inconsistent with a great many false Notions of a middle state, that have been held and asserted.

The Soul cannot upon this supposition, dye with the Body and rise again at the Resurrection. For if the Soul be happy it must live, and that in an active State.

Nor



Nor can the Soul upon this Supposition be said to Sleep in its intermediate State. For then it must be but a Dreaming sort of Happiness the Soul must enjoy till the Resurrection.

Nor is the Opinion of some of the Antients, consistent with this Text; which seems to be this, that the Souls of the Faithful after Death, are in a kind of a state of Probation, and upon improvement, so as they may be admitted sooner or later to greater degrees of Glory even before the Resurrection. And an opinion grew up that they might in this respect receive advantage from the Prayers of *Christians on Earth*.

And this was the first Ground upon which the antient custom of the Commemoration of the Martyrs, slid by easy degrees into Prayers for the Dead.

But the intermediate state of the Soul seems to me a fixed State of Happiness, set forth in Scripture by being in Paradise, and in *Abraham's Bosom*; tho we may easily allow some difference between this State before, and that after the Resurrection.

But most of all is the immediate Happiness of the Soul after Death, inconsistent with the *Papish Purgatory*, which is so far from being a state of Happiness, that it is made by them a Place but a little cooler than *Hell* itself. These things I must but touch upon.

I now come to the last thing, the Reasons *St. John* gives, why the dead that die in the Lord, are Blessed; They rest from their Labours, and their Works do follow them.

They

*They rest from their Labours.* By Labours, both here, and in some other Places of Scripture, are signified all the heavy Burthens of Life; the Disappointments and Pains of this present State, the Afflictions, Losses, and Crosses that we suffer here below.

There are the labours of our Callings, which upon most Men are heavy enough; and as to these, our deceased Brother was a true Labourer.

There are the Labours of the Body, the many painful Diseases that Humane Nature in this frail State is subject to.

There are the Labours of the Mind, not only the intense Thoughts of the Curious, Inquisitive, and Studious part of Mankind, but the anxious Cares, the fore-boding Fears, the Griefs and Sorrows that the generality of Men, sometimes with, and sometimes without any cause, are given up to. And these sometimes are occasioned by too much Business, and sometimes by too little; and some idle Persons are in this sense the most laborious People in the World.

There are likewise the Labours of our State, the Wants, Disappointments, Losses, and in general the Afflictions of Life. In a word, Life itself to many is a Servitude, a meer Slavery and Bondage.

In this last sense Solomon says, *All things are full of labour.* And our Saviour represents the slavery of Sinners, *Matt. 11. by labouring and being heavy laden. Come unto me all ye that labour and are heavy laden, and I will give you rest.*

Now

Now as to all these, they that die in the Lord shall rest from their Labours. They will then have no need either of the labour of Body or Mind, the Head or Hand to earn their Bread. Their Bodies shall be above all Sickness and Pain, and their Souls freed from Sin and Sorrow; they shall live in an active and blissful State; they shall not want the noblest Objects to entertain their Thoughts and charm their Affections; and their Souls shall be every way fitted to take the most ravishing Delight and pleasure in 'em: and they shall then be out of the reach of all those Storms and Tempests that so much infest this lower World. That happy state after Death will be a state of Rest; *They rest from all their Labours.*

A word or two of the last Clause, and I have done with the Text: *And their Works do follow them.* Here we may observe first the necessity of good Works; We must not only *etate id do Enit*, but learn to do Well; we must not only lead Innocent, but Useful Lives, as to works of Piety; we must not only honour God in our Hearts, and with our Lips, and but as occasion offers, with our substance and the first fruits of our increase: We must not think that Religion enough, that does cost us nothing. As to our Neighbour, Religion will teach us, and Love will make us not only do him no hurt, but do him what Good we can. Good Intentions, good Designs, good Desires; nay, all the good Words we can give God and Religion, will not do without good Works.

2. It's our own Good Works that will follow us, not those of other Peoples: *Their* Works do follow them. There is no such thing as a treasure of Works of *Supererogation* in the Church to be apply'd by Indulgences, to those that want Works of their own.

3. Yet we must not think there is any true and proper Merit in the best of our Works to save us. They are indeed rewarded, but the reward is of Grace, not of Debt. Eternal Life is indeed given to our Works, but not properly for 'em (for the merit of 'em) 'tis still a Gift, and for the sake of Christ; 'tis through *Jesus Christ our Lord*.

4. Though the best Works bear no proportion to the least Reward that God gives, yet probably the good God will make the Reward bear some proportion to the Works. There are some places of Scripture that seem to intimate there shall be degrees of Happiness and Glory. But whether there be or not, we need not much trouble our selves, the least and lowest place in Heaven will make us Happy beyond our present comprehension. 'Tis enough that our Works shall follow us, and that we shall be rewarded for 'em. And let us in short, remember our bad Works will follow too as well as our good. All other things, our Riches, Honours, Learning, we cannot take with us, but our good or bad Works will follow us. What we have got of the World, we must leave behind us; but how we have got it, how



how we have used or abused it, what Good we have done, or not done, with it, that we must carry with us.

And now it may justly be expected I should say something of this Learned and Good Man, that is now gone to his Rest.

I could wish it had been the Lot of some of those many of his more Learned and Ingenious Friends, to do him Justice: They had known him longer and better than I did.

But I will take care to say nothing but what either I my self know, or what I have very good information is matter of Fact.

His profound skill in those learned Languages he pretended to teach was such, that we may justly reckon him among the Criticks of the Age, and that without giving the least sign of that Fastus, so visible in many that are eminent in that sort of Learning.

I have sometimes wonder'd, how he who was so constantly employ'd in the business of his School, should be so well acquainted with several of the more curious and Polite sorts of Learning as he was, more than many of us can pretend to be, who have little else to do but Read.

His constant Attendance upon, and Diligence in his School, was most remarkable, and perhaps without Example: And this was such that he had no need of using that Severity that is common and necessary in many other Places.

It is known to all what an extraordinary and particular Care he took of those that had the happiness to be in his Family. And I have been



apt to think sometimes, the Pains he took with them, was something more than what was well consistent either with their Health or his own.

I could easily perceive how sensibly he was affected, when any under his care did not answer his Expectation : And also with what a Pleasure he would speak of some that applied themselves to observe his Directions.

And this gives us an easy account, why he that had such Esteem with, and Interest in some very great Men, was not eas'd of that laborious Employ, some time ago. He did not desire to be so, he lov'd it, and lov'd to do good in it.

Indeed he was a little to blame, that when he felt his ill-habit of Body coming upon him, he did not alter his course ; that he did not take the Air oftner, and use Exercise a little more.

But he was perfectly easy in his mind, and hoped his Distemper might go off ; and tho' he intended to do it, yet he neglected it, not being well aware of the Danger he was in, till it was too late.

His great diversion was ingenious Conversation, and he needed not to go from Home to seek after that, having so many Friends in Town, and so many Acquaintance from the Universities, and so many ingenious Men that had been his Scholars, besides Travellers and Strangers from abroad, that frequently gave him friendly Visits.

And when all is done, it is not easy for even wise Men, to alter a long and settled course. And he that took so little delight, as it is plain he did, in the common Diversions of the World, it would have

have been some force upon his Temper to alter his course of Retirement to that of Diverſion, even tho' it were neceſſary for the recovery of Health.

But whatever account is to be given of this miſmanagement, we are ſure it was not any thing of a near, covetous and ſordid Temper that was the occaſion of it.

It is eaſy to give ſuch inſtances of Matters of Fact (tho' ſtudiouſly concealed by him, and little known to the World) as will undeniably prove, that he was not only a Charitable, but a Generous Man.

When his Father dy'd he left him a ſhare of his Subſtance with his two Brothers: But he readily gave what was left him between them, even when he had but barely a competency for himſelf, and that not very certain neither.

A few Years after he ſent for one of his eldeſt Brother's Sons, intending to breed him up a Scholar at his own charge, if he had taken to Learning according to his expectation.

Soon after he ſent for two Sons of the Second Brother, intending to breed them up both Scholars; the one did not prove to like Learning; to the other he has given as liberal an Education as he could beſtow upon him.

When he came firſt to St. Paul's School he took his eldeſt Brother's Daughter's Son, deſigning him alſo (had he found him capable of it) the ſame liberal Education.

And tho' he was diſappointed in ſome part, in the charitable deſigns he had for his Relations, yet his Generoſity was nevertheleſs. Nor did his diſappointment in that particular way put a ſtop

to

to his Liberality, for he hath given Portions in his Life-time to the Children of both his Brothers, and to some of 'em twice over, besides what he has left 'em in his Will. In which Will (that I mention it by the way) he hath given upwards of 200 Pounds for the Purchase of a Vicaridge-House and Glebe, for the use of the Vicar of *Milcom* in *Cumberland*, where he was Born. As also 200 Pounds for the covering with Lead the Chancel of *Denton* Church in *Norfolk*, the Parish of which he was Patron, and other Uses for the said Church. As also 4 Pounds *per Ann.* a piece to his House-keeper and an old Servant.

It is hard to find a Man that will part with so much Money to the nearest Relations, while he himself lives, and (whatever his resolution may be now) is not sure but he may sometime hereafter take in a mind to Marry himself, and have Children of his own.

Nor did his generous Charity extend itself only to his Relations, but even to those that were meer Strangers to him.

About the time of the Revolution, there was a Youth he knew to be of an uncommon Genius, and most excellent Parts, got into the Jesuits School at the *Savoy*, This Good Man never left importuning his Parents (who were Protestants) till he had got him out and under his own Care, and his Parents dying soon after, he maintain'd him both at School, and at the University, at his own sole Charge, till his distinguishing Parts had so prefer'd him, that he had no further occasion for his assistance.

It

It is well known likewise, how often he employ'd both his Interest and Purse for the support of many other Youths, both in his School and in the University: And many more Instances might be given if there were occasion for it. But these are enough to prove to a Demonstration, that he was not only a Charitable, but a liberal and Generous Man.

During his long Weakness I often conversed with him. He often expressed in my hearing, his good hope in God's Mercy, and his full submission to his Will, and his great indifferency as to Life or Death, but rather seem'd to have a desire to Die.

And when he had done this without the least affectation, he would easily fall into some such innocent and useful Discourse as he used to do when he was perfectly Well.

His Head was clear almost to the last, tho' his Friends were afraid that his calling his Scholars so often and long to him, might have given it some disturbance. But it was so delightful to him, that I believe it did not do him so much hurt as it would have done another Man.

When he grew very Weak, he sent for the Reverend and Worthy Minister of his Parish to pray with him (which he did often) and received the Sacrament from him.

A few Days before his Death he seem'd to be in some Pain, and desired some of his Friends to pray that he might be delivered out of it.

And



And it was not long e'er his Prayers were heard, and we left to Weep, not for him, but for our selves; and to bewail the loss that not only his Friends, but the Publick hath of such a Man. I hope his Scholars will not easily forget so good a Master. And the best way to remember him, is seriously to reflect upon those good Instructions he hath given them.

I hope that that Worshipful Company that is to provide a Successor, will endeavour to find out a Man that may answer his Character, not only as to Learning, but Prudence and Diligence too.

And I wish we may all of us live in the constant imitation of his Example, not only by a pious Conversation in general, but a generous design of doing Good in our Places, that so we may die in the Lord) as we doubt not he has done) and may rest from our Labours, and our Works follow us to a full Reward. Which that we may do, God of his Mercy grant, &c.

**F I N I S**